



THE
Instructor
JUNE 1944

ALBERT E. BOWEN

Publishers: Deseret Sunday School Union, 50 North Main Street, Salt Lake City, Utah. Published the first of every month at Salt Lake City, Utah. Price \$1.00 per year, payable in advance. Entered at the Post Office, Salt Lake City, as Second Class matter. Acceptable for mailing a special rate of postage provided in Section 1103, Act of October 3, 1917, authorized on July 8, 1928.

Copyright 1946, by George Albert Smith for the Deseret Sunday School Union Board.

INSTRUCTOR CONTENTS

Editorial—Religion and Science— <i>Milton Bennion</i>	257
Albert E. Bowen— <i>Milton Bennion</i>	260
Gospel Doctrine Lessons— <i>Albert E. Bowen</i>	261
Futility of War— <i>A. Ray Olpin</i>	262
Tribute to Those of Sacred Memory— <i>George R. Hill</i>	266
Conference Address— <i>Adam S. Bennion</i>	267
The Gospel Plan— <i>Stephen L Richards</i>	270
Conference Address— <i>Pres. David O. McKay</i>	275
Conference Address— <i>Pres. J. Reuben Clark, Jr.</i>	277
Recollections of My Father— <i>Rosannah C. Irvine</i>	279
Story of Canute Peterson as told to Daughter Carrie	283
Our Boys in the Army— <i>John W. Boud</i>	285
My Journal— <i>George A. Smith</i>	287
Greek and the New Testament— <i>Russel B. Swensen</i>	289
Superintendents	294
Secretaries	296
Librarians	297
Music	299
Ward Faculty	300
Junior Sunday School	302
Humor, Wit, Wisdom	308

CHILDREN'S FRIEND FEATURES OF INTEREST TO THE SUNDAY SCHOOLS

The Birth of Jesus—Dorothy O. Barker. Sidney Went Fishing—Mary B. Steyle. Peter Stands Pat—A. Whitson Norton. Dennis and the Mormon Battalion—Mabel Harmer. Skee Gee—Margaret Conrad. Our Young Writers and Artists. Pets and Hobbies. Children's Letters. Wanted—A Pen Pal. Lessons for Younger Groups.

THE INSTRUCTOR

Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints
Devoted to the Study of What to Teach and How to Teach
according to the Restored Gospel

Editors: President George Albert Smith, Milton Bennion; Manager: Wendell J. Ashton

Religion and Science

MILTON BENNION

II

FOOD PRODUCTION AND CONSERVATION

To produce and safely store ample food supply and carry over in years of abundance to meet the needs of years of scarcity is one of the persistent problems of civilized society. The most familiar example of this is, of course, the story of Joseph in Egypt. The dialogue between the ant and the cricket found in the elementary school readers of six or more decades ago teaches the same principle. Many primitive races of mankind are less wise than the ant while some of the most wealthy and highly educated are as improvident as the cricket. The present world situation is, in some ways, a striking example of this fact, as well as of the terrible consequences of war.

It is possible for a people within a very limited geographical area and relatively unproductive soil by scientific cultivation and fertilization of the land to become prosperous and to provide ample food for their own needs with a surplus of some of their products, which may be exchanged to the benefit of all concerned

for some very valuable foods that require a warmer climate for their growth; such as, citrus fruits. This was amply demonstrated in Denmark and Holland in the years preceding the advent of the 20th century World Wars. Denmark especially has been an outstanding example of the value of educating rural youth in the science of agriculture and of all youth in the methods and merits of co-operation on a large as well as on a small scale. At least one thoughtful German has recently suggested that the inhabitants of Germany might well emulate the example of Denmark.

In America generally, and in some other countries, there is inexcusable waste in several ways; e.g., soil erosion, washing out valuable soluble minerals through over irrigation and under cultivation, failure in proper rotation of crops and in use of fertilizers adapted to the needs of soils fertilized, and, not least of all, allowing weeds to draw upon the moisture and fertility of the soil that could otherwise be used for the production of food.

Towards the solution of all of these problems much well attested scientific knowledge has become freely available through government agencies. In the U.S.A. the federal department of agriculture has for decades been a great contributor to this cause. The federal government has also contributed liberally toward agricultural experiment stations and to agricultural education on the college campuses and in the Extension Divisions of the nationally sponsored colleges. County agricultural and home demonstration agents are generally readily available for consultation. State departments of agriculture are also helpful in so far as their time and circumstances will permit.

The problem of unemployment might be less acute if more young people would qualify as practical scientific farmers and intelligent members of co-operatives

as a means of selling their products and buying necessary supplies. They might thus have advantage of both domestic and foreign markets. This also might contribute in some degree toward forestalling starvation in any part of the world.

As to the backward races the more favored people might properly assume the obligation of educating them in practical knowledge and skills instead of exploiting them for the enrichment of the aristocracy of imperialistic nations. The recent history of the Philippine Islands is an example of what a well disposed nation may do for the betterment of a here-to-fore backward race.

The Church Welfare Plan of the L.D.S. Church is now a notable demonstration of the value of co-operative philanthropic work for the common good. When food supplies were going to waste for want of a market, these foods were collected and suitably stored for time of need. In the present situation no one can well question the wisdom of this plan.

In the interest of better church-wide understanding of the religious significance of the Welfare Plan, and in response to a request of the General Authorities of the Church, the Sunday School general board is offering in the Gospel Doctrine department a half-year course on this subject, beginning July 1st next. The course has been written by Elder A. E. Bowen of the Council of the Twelve and formerly a member of the Deseret Sunday School Union Board. Unless we meet with unexpected delays in getting these lessons printed this course of study should be ready for distribution in time for class work the first Sunday in July. More in regard to this subject will be found elsewhere in this issue and more will be published in the July number.

Albert E. Bowen

MILTON BENNION

ELDER ALBERT E. BOWEN, whose picture appears on the cover of this issue of *The Instructor*, is the author of the lessons for the Gospel Doctrine class for the second half of this year. Brother Bowen by reason of his varied experiences, his training, and his position in the Church, is exceptionally well qualified to write the Church Welfare lessons. His childhood and youth were spent under pioneer conditions on a farm in Idaho as a member of a large family. His parents were converts from Wales and London respectively. In their teens each had walked across the plains to join the body of the Church. These experiences gave the ten children of this sturdy and intelligent couple sympathetic understanding of those who live in humble circumstances and earn their living by hard labor.

It was by constant industry and rigid economy that Albert E. Bowen was able to satisfy his ambition to secure liberal and professional education. At the Brigham Young College at Logan he earned with distinction the degree Bachelor of Arts. After this he filled a three-year mission to Germany. This was followed by several years' teaching in the Brigham Young College with every assurance of a distinguished career as an educator. He chose, however, to study law. In 1911 he

was graduated from the University of Chicago with the degree of Doctor of Jurisprudence, and was one of three members of this class selected for membership in the legal honorary fraternity, "The Order of the Coif."

He practiced law in Logan for several years, manifesting such ability and good judgment that in 1916 he was nominated by the Republican party for the office of a Justice of the State Supreme Court. It happened that year that the opposition party won the state election.

In 1920 he moved to Salt Lake City and became a member of a prominent law firm, one that dealt with national and international as well as local business.

Brother Bowen has been an active and very dependable church worker all his life. He served four years as stake superintendent of Sunday Schools in Cache Stake, and in 1922 was appointed a member of the general board of the Deseret Sunday School Union where he gave very efficient service until he was appointed General Superintendent of the Young Men's Mutual Improvement Association in 1935. In April 1937 he was chosen a member of the Quorum of the Twelve. He is one of two members of this Quorum appointed as advisers to the Church Welfare Organization.

The Gospel Doctrine Lessons

ALBERT E. BOWEN

BEGINNING with July 1946 and continuing to the end of the year the Gospel Doctrine Department will devote itself to a careful study of the underlying principles and practices of the Church Welfare Plan, interrupting the New Testament studies pursued during the first six months of the year, and which will be resumed beginning with January 1947.

Textual material is quoted in the lessons more fully than would normally be done because much of the information upon which they are based is found only in addresses and instructions that have not yet found their way into publications of general circulation. Mere citations to them would be of little value. For the sake of uniformity and to obviate the necessity of publishing a teacher's supplement the same plan of liberal quotation has been followed even when sources more easily accessible are relied upon.

The lessons have been prepared on the assumption that class discussion will be the method of teaching employed. They do not lend themselves well to the lecture method of instruction. It is further assumed, of course, that the teacher will be so thoroughly acquainted with the lessons and their particular objectives that he will at all stages be in command and will guide the

discussion through to a purposeful development of the basic principles involved. He must always be master of the situation and through his mastery and tact keep the class to the subject and prevent its drifting into debate of collateral issues.

As suggestive helps to teachers who may feel the need for such assistance, questions have been appended to each of the lessons which it is believed will direct attention to salient points for consideration. It is, of course, not intended that a teacher will be limited by the questions nor that the class period will be devoted to a mechanical reading of the questions by the teacher and asking answers from class members. They are suggestive. It goes without saying that best results will follow if class members read the lessons in advance of the Sunday morning assembly.

The lessons have been prepared from the viewpoint that the Welfare Plan of the Church is an integral part of the Gospel, involving practices designed to promote the spiritual growth of Church members.

Involved in the matter of giving by those who have and receiving by beneficiaries in the proper spirit of generosity and gratitude, is the prac-

—More on page 282

The Futility of War as a Solution to the Problems of Mankind *

PRESIDENT A. RAY OLPIN

(Address given by President A. Ray Olpin, of the University of Utah, at the Deseret Sunday School Union Conference Sunday, April 7, at 7:00 p.m. in the Tabernacle.)

MAN is of this world, made of its very elements, yet he is somehow a creature apart, outside the world; able to study it, to delve into its secrets and to some extent learn to control its mechanism.

The brief reference to the creation in the Book of Genesis places man in his rightful position. It was after all other things and creatures had been created that man was created "in the image of God." It is significant that he was not told the secret mechanism of the world or the universe. Rather he was instructed to seek an understanding and control of the forces governing the planet on which he found himself. Go forth and "subdue" the earth was the command. That this undertaking was not to be an easy one was suggested by the advice coupled with it, that man multiply and replenish the earth, that his progeny could likewise follow up the challenge.

From the very beginning of time man has struggled with nature. First of all, he has waged a battle against ignorance—for more knowledge and understanding of the nat-

ural laws and relationships, and *secondly* he has struggled for control over these natural forces. This struggle with the world of nature, man has called *science*.

That man has made marked progress in his practice of science no one will deny. For one thing, he stands today as the only species of living creatures that even conceives of altering or modifying an environment to make it conducive to pleasant and healthful living. All other forms of life adapt themselves to their environment--the bears hibernate in the winter, the birds fly to warmer climates, the insects change into a dormant form. But man dons clothing, builds shelters, and flourishes in a synthetic environment in a climate not otherwise suited to his way of living.

... But unfortunately, man also learned quite early in his struggle against ignorance and impotence that the knowledge he obtained could be applied to destroy life as well as to promote life. It could be used in self interest to settle grudges against other human creatures or groups.

*This is the first of the addresses given at the Sunday School Conference, on Sunday, April 7, in the Salt Lake Tabernacle.

Science could be used to wage war. And, indeed, science has been used for such purposes almost since the beginning of time. Armed with an early scientific weapon, the sling, David, the shepherd boy, overpowered the giant Goliath.

As early as 215 B.C. Archimedes, a 72-year-old mathematician and physicist, developed mechanical slings to throw immense masses of stone at the enemy and successfully defended Syracuse against the Romans. The invention of gunpowder later made possible the hurling of great balls of metal from the mouths of cannons, and now man has learned to propel giant missiles of destruction over tremendous distances burning fuel in flight.

War can be considered an extension of man's struggle with nature. In nature he fought first against heat and cold, fire, lightning, the wind, sea, etc. Then he encountered a new kind of force, viz. belligerent man. He has had more difficulty understanding this new force, for it is cunning, ingenious, shifty and capable of using science to fight back. Thus far man's only success in controlling belligerent man has been through superior science. This is the rationale of science at war.

But even though men have been obliged to resort too often to scientific warfare against other belligerent men while struggling for control of the forces of nature, science could only be accused of fostering unrest among nations by admitting that moral and spiritual progress had failed to keep pace. Actually,

over the pages of history, science alone seems to show a steady upward progress while moral and spiritual values have fluctuated upward and downward, often dipping to unprecedented lows. Scientists have stood out as a sort of men apart—a group international in scope, knowing no differentiation in race, creed or color. They have been possessed of an incessant urge to seek the truth, knowing that the truth would make men free. Threats of persecution, torture and even death failed to stop Socrates, Galileo and others.

And so often has history proven that scientists burned at the stake as heretics, were right, that today when conflicts occur between science and orthodox religions, young people are frequently wont to align themselves on the side of science. This, in a sense, is an indictment of those organized religions which have steadfastly refused to accept change. Too often they have opposed change.

At this point I should like to take time to pay tribute to the vision of those responsible for the establishment of the Church of Jesus Christ of Latter-day Saints. The very name suggests a willingness, yes, a desire to accept new developments. This institution is not a church of the past. It is an organization of individuals in the latter days who believe that "the Glory of God is Intelligence," that "man is saved no faster than he gains knowledge," that "if you seek the truth, the truth will make you free," that man may become as God, and "that God does reveal and will continue to reveal

many great and important things pertaining to the Kingdom of God."

To my knowledge no other religious organization embraces such basic tenets. It should be possible to rally the thinking world around a banner carrying them. How could there be any conflict between such a religion and true science! Actually I am inclined to believe that science in the hands of religious men, men of conscience, men who love their fellowmen, is the hope of the world. It is only when the discoveries of science fall under the control of unscrupulous, ambitious men of conquest that troubles arise.

What have been the principal causes of war? And how well have wars succeeded in solving the problems responsible for them?

Greed for power and selfishness have been the principal causes of warfare. Men have aspired to dominate the world rather than to subdue it. This has prompted ambitious individuals and nations to seek to bring others under their domination. Man as a savage, as a barbarian, and as a civilized being has sought to utilize manpower or mechanical power beyond that available from his own muscles. First he dipped into human power resources and brought out the institution of slavery. In the early Eastern civilizations and even in Greece and Rome, the mechanical work of the world was done largely by slaves. Inside the skin of each slave was contained a parcel of power equivalent to about 1/30 horsepower.

To illustrate how completely we

are dependent upon the application of the forces of nature, let us contemplate what would happen if just two natural laws were "repealed" at this moment: the law of thermodynamics, by virtue of which hot gases are utilized for the transformation of power into steam and internal combustion engines; and the generator law of electrophysics which enables man to transform mechanical into electrical energy.

With the repeal of these laws, the lights in this room would darken; the loud speaker would become silent. Automobiles would come to a stop. Ocean liners would drift, airplanes would fall from the skies. Water would cease flowing in our homes. Sewage would become a menace. All manufacturing would cease. Our modern cities would become ghosts. Everyone would soon become a refugee in the fields seeking a precarious existence from the soil. We would return to the sweat shop and slavery.

By thus developing himself and his capacity for work, man has eliminated one of the main causes for war, viz. control of manpower. The emphasis in labor considerations has been shifted from quantity to quality. This is especially the case since the discovery of a means for releasing atomic energy. When we consider that one pound of uranium in useful form, that is an amount comparable to an ice cube in dimensions, contains as much energy as the total world supply in any month previously, we realize how greatly man's capacity for doing

work has been expanded. This pound of uranium in useful form may cost over \$20,000 per pound, and at least two pounds would be needed to sustain fission of the nucleus. It is clear, therefore, that the utilization of atomic power must be for high priced operations.

One such application of atomic energy, recently suggested, offers us unlimited new sources of essential raw materials to replenish our dwindling supplies of windfall wealth. It has been proposed that we use atomic energy to evaporate sea water and obtain the minerals contained therein. It is estimated that every cubic mile of sea water contains about six billion dollars worth of minerals. By evaporation of the water we could recover the minerals and by subsequently condensing the water and pumping it inland, could irrigate vast tracts of inland land. Such an operation would contribute greatly to the removal of the second cause of warfare, namely conquest of valuable raw materials.

The laboratory has become a better source of new wealth than the battlefield. As the world comes to realize this fact, one of the major excuses for war advanced by the war lords of aggressor nations will lose its weight.

But even though science has done much to remove the two great causes of war, evil and aggressive dictators seeking to glorify themselves and their ideologies have succeeded in precipitating conflicts which have literally spread over the surface of the earth. Moreover, the

most recent war conflagration has been totalitarian in its nature. World War II was a war of weapons rather than men. Weapons are impersonal killing devices which can be carried to the very homes of the people. This makes innocents the victims of warfare. Actually, the Army is one of the safer places to be in an all-out or total war.

So it should be very definitely apparent that wars do not solve the problems of mankind. Rather, they seem to exaggerate them by shifting the emphasis from one place to another without any apparent solution.

It can truly be said that man, utilizing the methodologies of science, has invented a world but no one knows how to live in it. It is time that a new guiding force was brought into the picture to insure the proper application of the inventions which man has conceived. There is a need for an awakening of conscience and it is important that moral and religious progress keep pace with science. It is rumored that Dr. Einstein once made the statement that we need to revive conscience to guide us in our future, and immediately he was asked by a psychologist to define conscience. He replied that any man who asked for a definition of conscience didn't have one.

As one who has followed the developments of science and has marveled at the understanding of the relationships of natural forces

—More on page 293

Tribute — to Those of Sacred Memory

GEORGE R. HILL

WE pay tribute tonight to those valiant Mormon boys — 3,000 of them—who didn't come back—who gave their all that we, their loved ones, might be and remain free. Whether they sleep tonight in Africa, Italy, France, or Germany—in Guadalcanal, the Philippines, Iwo Jima, or Okinawa—we love them. We pay tribute to them. And they have found peace.

Mere spoken words of tribute are such empty things—unless!

Hear the words of the mighty Lincoln, uttered eighty-two years ago but equally true and applicable today:

"It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us: that from these honored dead

we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth."

Hear the words of Jesus, spoken to our modern prophet: "Learn of Me, and listen to my words; walk in the meekness of My spirit, and you shall have peace in Me."

During the next thirty seconds will the audience pay silent tribute to those of sacred memory.

(This was followed by the singing of the hymn "Nearer, My God, To Thee," by the Millennial Chorus accompanied by Alexander Schrein-er at the organ.)



NEARER, MY GOD, TO THEE

Nearer, my God, to Thee, Nearer to Thee!
E'en tho' it be a cross That raiseth me;
Still all my song shall be, Nearer, my God, to Thee;
Nearer, my God, to Thee, Nearer to Thee!

Conference Address (abridged)

ADAM S. BENNION

UNDER this assignment tonight I should like to attempt to do two things:

- Pay a tribute;
- Raise a challenge.

Tonight we do honor to one of the finest generations ever produced by the Church. Whether those gallant young men and women lived to return home or whether they sanctified some foreign soil, I am sure all of us feel like saying tonight with the Master:

"Well done, good and faithful servant: . . .

"Enter thou into the joy of thy Lord."

—Matthew 25:21.

All of us at times have misgivings about the necessity of war, but war has been the method of civilization. There's assurance in these words of Moses:

"If ye will do this thing, if ye will go armed before the Lord to war, And will go all of you armed over Jordan before the Lord, until he hath driven out his enemies from before him,

And the land he subdued before the Lord, then afterward ye shall return, and be guiltless before the Lord, and before Israel,

And this land shall be your possession before the Lord."

—Numbers 32:20-22.

One hundred and two thousand of the flower of modern Israel went forward into war—into civilization's greatest struggle—the world's most gigantic conflict. Our boys and girls wrote a new GLORY into OLD GLORY.

The scope of this latest world conflict is hinted in a recent study which has just come to my attention, which sets a preliminary estimate of casualties—killed—missing—prisoners—for the 20 countries involved at 39,000,000. Into that colossal conflict our sons and daughters went. Now they come home as victors. They have lived up to the best traditions of their fathers. They have sanctified modern battlefields with all that was fine in the spirit of Valley Forge and of Gettysburg. They stood between us and tyranny. THEY SAVED FOR US OUR FREEDOM.

Could the dead speak tonight from Bataan—Corregidor—Wake—Leyte—Okinawa—Iwo Jima—how their valorous acts would stir our souls. From the sands of Africa to the frigid blasts of the Aleutians, from the muddy fox holes of Italy to the pest-infected jungles of the South Pacific, our boys have heralded the glory of the Stars and Stripes around the world. They dared the blue of heaven. They prowled the

mighty deep. TONIGHT WE GIVE THEM OUR GRATEFUL THANKS.

And now to come home! Matured, sobered, chastened. What a force for good if we win them. What a calamity if we lose them.

To you Sunday School workers who guide the destinies of this great Sunday School movement, may I commend to you as you address yourselves to tonight's challenge, four very stimulating volumes:

Soldier to Civilian by George K. Pratt.

The Veteran Comes Back by Willard Waller.

Brave Men by Ernie Pyle.

Up Front by Bill Mauldin.

One thing all of us can do for all of those who have fought for us, WE CAN REMEMBER — TO BE GRATEFUL. It is so easy to forget. Do you recall Kipling's "Tommy"?

"For it's Tommy this an' Tommy that, an'

Chuck him out the brute!

But it's saviour of 'is country when the

Guns begin to shoot!

Yes, it's Tommy this, and Tommy that, an'

Anything you please;

But Tommy ain't a bloomin' fool, you bet

That Tommy sees!

AND G. I. JOE SEES—TOO.

Do you want a practical assignment under this challenge? What a fine thing if in every Ward in the Church Sunday School leaders

prompt a movement to see that every returning veteran has a job to which he can turn. THAT KIND OF HELP REALLY SPELLS WELCOME.

But more specifically, what can we do to welcome this great group of 102,000 back into Sunday School work? I am sure that each one of them deserves special consideration. But tonight let's think of them as belonging to one of three groups.

- I. First of all, they are the leaders
The boys who won distinction;
The boys who won rank;
The boys who directed groups of other boys;
The boys who won citations and decorations.

These boys have proved their mettle. They are capable of positions of responsibility and leadership among us.

The pilot of a B-29, that skipper of a submarine, what heroic leaders they can be for the boys and girls of another generation. Having checked their ideals and habits; let's put them to work with real responsibilities.

- II. Then there's the rank and file
The men who held the line;
The men who carried the burden;
The men who were "there";
The men who were the backbone of the armed forces.

Perhaps not written up in the press—perhaps not decorated. What can we do for them?

Let's show an interest;

Let's thank them;

Let's make them feel welcome;

Let's assign them tasks in keeping with their capabilities;

Let's make them feel that they belong—that they are essential to this great organization.

III. The third class, for want of a better term, I call the "adjustables".

For them tonight I make a special plea. A long way from home, under the terrors of war and under the lure of temptation, if among our total number a few have picked up careless habits under the stress of a tremendous ordeal, let's encourage them to lay down their unapproved habits with their arms of war. Let's be understanding—and patient—and tolerant. Let's remind ourselves of the joy which attaches to the work of redemption. Let's remember the parables of The Lost Sheep, the Good Samaritan, The Prodigal Son. Let's recall the power of the Sons of Mosiah in the Book of Mormon once they really understood—and forsook their evil ways. Let's remind our-

selves that there is many a Saul in the Pauls who have their eyes open.

Let's ponder once more with the Master:

"They that be whole need not a physician,

but they that are sick"—

and

"For I am not come to call the righteous

but sinners to repentance."

—Matthew 9:13.

Put yourself in the place of this third group. Suppose you had been exposed to the horrors of war, and heard death whispering down your neck. Suppose you were one of this group tonight. What would you want some kind leader to do for you?

Let's give them A CHRISTIAN WELCOME HOME. Let's help them to walk in the meekness of His Spirit—let's help them to experience His Peace—I pray in His Name. Amen.



For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

For he that in these things serveth Christ is acceptable to God, and approved of men.

Let us therefore follow after the things which make for peace, and things wherewith one may edify another.

(Romans 14:17-19.)

The Gospel Plan

STEPHEN L. RICHARDS

BRETHREN of the Presidency and of the General Superintendency, and fellow Sunday School workers:

I rejoice with you in this impressive conference. I congratulate you on your attainments and the magnitude of the cause you represent and I pray with you for continued success in ministering to the youth of Zion and the families of the Church. I am honored to be invited to participate on this program and I am very hopeful that my interpretation of the part assigned to me shall not be at variance with the thinking and wishes of the Committee who made the assignment.

After listening to the masterful address on the futility of war and the beautiful expressions of appreciation and welcome for our servicemen and women I have assumed that what is now wanted is a program for peace and reconstruction. I have such a program to offer, although in no sense am I the author of it. You who are gathered here tonight will readily discover the source from which it comes. All that I shall undertake to do is to formulate something of a general outline of the program and its application. I appeal in advance for your sympathetic and indulgent consideration in this undertaking. This is the program which I offer for the Church,

to our beloved country and to the world to meet present-day conditions. If, when I have finished, you accord with my outline we may then call it our offering to humanity.

First, I offer an underlying fundamental concept of the organization of the universe and man — a concept that was new a hundred years ago and one which I think today is known and appreciated by a very few of the world's inhabitants. It is the revealed principle that "the glory of God is intelligence;" that "intelligences were organized before the world was;" that "intelligence was not created nor made and that it is eternal;" that "whatever intelligence we attain unto in this world will rise with us hereafter," and "that no man can be saved in ignorance." I offer these statements which I have quoted, together with the doctrine that eternal progression constitutes the ultimate exaltation of man, as comprehensive, reasonable, satisfying principles to combat the skepticism, atheism and wildly speculative theory and conjecture which obtain in many places of high repute today. I offer the concept of a world of law originating in divine, eternal intelligence in lieu of a world of caprice and chance.

Second, I offer the concept that

man is of royal lineage, a son of God whose spirit and intelligence were created before the world was; who comes to earth in his second estate to take on mortality and work out his eternal salvation; that he is by right and native endowment invested with liberty and free agency to choose his course and of himself determine his destiny and that he is "little lower than the angels and hath been crowned with glory and honor and made to have dominion over all things." And this concept I present in contradiction to the ideology that he is servile, a creature of the state and "gun fodder" for the avaricious and ruthless of the earth.

Third, I offer an even higher estimate of the nobility of man; that he may, if he will, come into very real partnership with God; that he may share a part of the divine power and minister to the needs of humanity with the delegated authority of the Lord Himself. I offer this delegation of authority not just to a few men who assume the vocation of spiritual guidance but to all men, to every son of God who will conform his life to the divine principles upon which the power is based. In the bestowal of this power lies the opportunity for service transcending any other service which men of skill and learning, however much we may admire them, can render to humanity. For the service rendered by the Holy Priesthood is vital and indispensable, not only in mortality but in all life to come. Only by and through it are the highest blessings of man at-

tained. It is the supreme magnification of a son of God in mortality. It is the final answer to the "common clay" theory of man's existence.

Fourth, I present an incomparable concept of the family, that institution which is the very foundation of society, government and civilization. I offer to a man and woman the opportunity of entering into a compact which defies the years, which does not end when "death doth them part," but which bridges over into eternity and forms the foundation for the attainment of the highest heaven it is given to man to know—a compact which holds together not only the man and the woman but all children born in such wedlock, which establishes not only a sacred family circle here in this life but one in the life to come as well. I offer a marriage to young people with such a long vista of marital happiness and reward, with such definite and profound responsibilities as to discourage in its very inception the possibility of separation and the agonies of divorce. I hold out a family life where children are welcomed and prized and where parents fear sin more than death because they know that death, grievous as it is, cannot rob them of their loved ones. Only sin can do that. I offer such marriage and such family life as the antidote for the alarming evil of divorce, for ever-increasing juvenile delinquency, for parental disrespect and for the stability of community and national life.

Fifth, I offer a concept of education in which character is subordinated to nothing else; which recognizes, as Dr. Robert A. Milliken has well said, "that knowledge is power, not wisdom;" education which fosters all good learning and legitimate research and which stimulates the intelligence; education which recognizes that there is no higher order of intelligence than that which comprehends the things of the spirit and of God; education which recognizes the divine source of right and does not leave the student without anchorage for the unstable bark of his immature thinking and experience. I propose such education in a world where dependable character is at a premium; where wise-cracking is often mistaken for wisdom and where agnosticism and uncertainty have brought utter chaos into the thinking processes of the youth of the land.

Sixth, I have the temerity to propose an economic program which I assure you is purely non-partisan and without theoretical or academic aspects. It is the gospel of work—honest, dependable co-operative labor. The only tinge of theory it has in it is that labor creates wealth and that it is honest, efficient labor only which will pay our debts and put us all on a sound financial basis. I recognize that there are many involvements in the financial and economic affairs of the world with which I have no competency to deal. I have no hesitancy, however, in advancing a program for honest co-operative work because, in the first place, I

know that God approves of it, and, in the second place, experience has demonstrated its efficacy. I offer it in a world where many seem to think that manipulation will take the place of work. I am certain that the devastated world can never be reconstructed without it and I know that it is essential to peace. I venture the further thought that honest work by all would lessen the hours of toil for all and thus give needed rest and recreation for all laborers.

Seventh, I propose a brotherhood that is more than just spiritual—a brotherhood that not only recognizes the common Father of us all, but which recognizes as well the obligation which the relationship imposes. The brotherhood which I hold out is a great fraternity, which is something akin to a mutual assurance society. The members do not pay into the society a stipulated money premium but when they are in health and can do so they make such contributions as they consistently can and these contributions bring to the members something like a policy of insurance, payable not in a certain sum but making the provision that if misfortune should overtake any of the members of the fraternity he would be entitled to receive from the assurance society such assistance as might be necessary to prevent suffering and to help him reestablish himself, if feasible, in self-reliant living. In such a brotherhood all are contributors and all may be beneficiaries. When a man may come to be a receiver instead of a giver he need not be embarrassed.

He has made provision for the contingency in pretty much the same way as if he had paid the premiums on his insurance policy. The solidarity of family, self-reliant living and mutual fraternal aid are the overall objectives of this brotherhood. It is the kind of a brotherhood envisioned by the Christ in His teachings. It is in verity the brotherhood of His Kingdom. Eligibility for admission to the brotherhood is not limited by wealth nor poverty nor caste, nationality or other artificial condition. Everyone may come into it who will accept in his life divine principles upon which the brotherhood is founded. I offer this brotherhood in a hungry confused and skeptical world as an exemplification of true Christianity in application.

Eighth, the last offer I make in this program is the most important and all-embracing. I hope I can make clear in a few sentences what it is. I shall call it the genuine, unreserved, recognition of the sovereignty of the Lord Jesus Christ. Now, it is not my intent to do an injustice to anyone but my observation teaches that there are thousands upon thousands of people in the world who profess to be Christians, who undoubtedly venerate the name of Christ, who admire His teachings and who put into application many of His teachings and yet who do not fully accept His Lordship in the world. I see clubs and societies adopt as their slogans and mottoes, words which are almost plagiarized from the teachings of the Savior epitomizing the doctrines of the good

neighbor, subjugation of self, service and love but I seldom see any acknowledgment of the real source of these principles. I fear there are countless thousands who worship at the shrine of His attributes but deny the sovereignty of the King. I do not deny that it is a great boon to the world to respect and practice many of our Lord's teachings and it is salutary also that men should praise and extoll Him but His Kingdom is established with those only who acknowledge Him as Lord of Lords, King of Kings, the Lawgiver and final Arbiter of all things and who subscribe to every law and rule of life He has issued.

This does not mean that there may not be governments of men in the earth, at least until such time as He rules otherwise. It does mean, however, that every government, every nation, as well as every individual, should acknowledge His sovereignty in the earth and the principles of righteousness and human relations which he has enunciated as controlling in the affairs of men and nations. There is much talk today of a superstate with international support. Whatever form it may take and whatever procedure it may adopt I feel sure that its success will be conditioned on subscription and adherence to the laws of righteousness, equity and justice emanating from the divine ruler of the world. It was with deep regret I marked the omission of the nations in the formation of a union to appeal for His guidance and direction.

"Except the Lord build the house their labor in vain who build it."

Our own land is under peculiar responsibility in this respect for it has been prophetically proclaimed that our national security and progress is dependent upon our recognition of and service to the Lord Jesus Christ who is declared to be the God of this land.

This then is the final ultimate requirement in the program for peace. Let it be remembered that there is no tribute which may be paid to the Savior of the world in poetry, anthem, art, cathedral or pageantry which is so acceptable to Him as the tribute of a good Christian life conforming with all the ideals He set forth. Humanism and egotism must give way to humility, not servility, and humble acknowledgment of the supremacy and providence of the Almighty. Re-

pentance is the keystone in the arch of the new structure the world must build. As the great Lincoln said, "Let us humble ourselves before Almighty God and pray for forgiveness."

Well, my Sunday School friends, this is a bare outline as I conceive it of the program for reconstruction and peace which we, the Restored Church of the Master, have to offer to a confused and stricken world. If you believe in it, as I think you do, you will lose no opportunity to present it. If you will go from here determined to educate ambassadors for this program and if you will infuse them with the spirit of it, which is the testimony of truth, they will go forth to spread the Gospel of Peace on an enduring foundation in all the earth. I pray for the Lord to help you in this noble undertaking in the name of Jesus Christ, Amen.



"Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect."

(Matthew 5:43-48.)

Conference Address

PRESIDENT DAVID O. MCKAY

THIS has been a most impressive service, made so by the sweet voices of children, and profound instructions from inspired leaders.

I have been invited to make a few concluding remarks to you fellow Sunday School workers. I should like first to say a word of encouragement to the teachers and to these returning veterans who will be teachers in our Sunday Schools and Auxiliaries.

"You shall have peace in me," the theme for tonight, reminds me of the saying of the Savior on a most important occasion—

"These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world."

President Olpin has very impressively pointed out things in the world which will have to be overcome before we have peace. I am going to point out just one that you teachers should overcome if you would have peace, and that is discouragement. There are those who have success in teaching. They reach the hearts of their children, and the teachers go home happy and contented. There are others who feel that they have failed. They go home heavy-hearted, and think that they will have to give up, and not try any longer. I have a word for you, and I should

like to introduce it by the words in the scriptures that go something like this: "Paul planted; Apollos watered; but God gave the increase." One teacher plants, another may see the harvest.

I am reminded of a story (and these boys and girls will be interested in it) of a young boy who was about to be apprenticed to a trade. The foreman of the place offered him a glass of beer, but the lad replied that he never drank the stuff. Somewhat irritated, the foreman said: "We'll have no teetotalers in this place!"

"Please, sir," said the lad, "you will have one if you have me."

This only irritated the bully more, and he replied: "Look here, boy, you must have this beer either inside or outside."

The boy answered: "Well, you can please yourself, sir. I came here this morning with a clean jacket and a clean character. You may spoil the jacket, if you like, but you shall not spoil my character!"

I don't know who gave the boy that strength. Perhaps it was a mother in the home; perhaps a father as they strolled together. It might have been a Sunday School teacher, a Mutual Improvement guide. Perhaps he got some strength from the priesthood quorum, I don't know.

Somebody, though, gave that boy strength to stand for the right, and the world is better off because of it.

Another instance—while the war was still in progress, there were five Mormon boys at the front. They were not in action but were ready to go overseas. Those five boys met regularly, so I was informed by one of them. They had their classes and they met on Sunday in worship. One day, their company gave a dinner which was to be followed with what they called a "beer bust." These five boys attended the dinner, but it was not their intention to stay and participate in the "beer bust." After the excellent dinner, four of them arose and went back to their barracks. One remained. The four were not angry, but grieved. They were filled with a sympathetic desire to help their companion, to give him strength.

Do you know what they did? They went back to their barracks that night and knelt down and prayed that God would give their companion strength to maintain the standards of his Church. I want you to picture that scene, for that is religion in action.

Next morning when their companion joined them, he said: "I'm sorry I did not go with you boys when you left following the dinner, but I want to tell you that I didn't join in the 'beer bust'. I, too, came home early."

I do not know who gave those boys the strength to resist temptation. I only know that somebody sowed the seeds of strength of character. Perhaps it was their mothers; it might have been you Sunday School teachers who went home from Sunday School one day discouraged, and you thought that you were doing no good. Remember:

"You never can tell what your thoughts will do,

In bringing you hate or love,

For thoughts are things

And their airy wings

Are swifter than carrier doves.

They follow the law of the universe—

Each thing must create its kind;

And they sweep o'er the track

To bring you back

Whatever went out from your mind."

But the thought I am leaving, is that some of these things may never come back to you directly. But the seeds you have sown, the thoughts you've given, and the love you have expressed are still living and going from heart to heart; for,

"Our echoes roll from soul to soul,
And go forever and forever."

God bless you to overcome not only discouragement, but to help the world overcome hate and greed and selfishness, so that by overcoming the world we may, with Christ, have peace, I pray in the name of Jesus Christ, Amen.

"Love suffereth long and is kind." (I Cor. 13:14.)

Conference Address

PRESIDENT J. REUBEN CLARK, JR.

MY ancestors on one side were Quakers. On the other side they were Dunkards—a closely affiliated group. During this war they, with others, have been called the Peace Churches. As I grow older I find that the traditions that have come to me through the generations have left upon me an imprint so deep that I find myself now loathing war. In these circumstances it would not be wise for me to talk about the subject of the evening, but I would like to say this if I might borrow a quotation—"When the cold, gray eyes of history" shall indict the story of this war most of us will be amazed at what that story will tell.

I want to refer tonight to an incident in the life of the Savior that is familiar to all of you, and I want to apply it to you as individuals and not en masse.

I should like to say this to you first: The ethical and moral standard of a nation is always far below the standards of the individuals of the nation. That teaches us how high the standards of the individuals must be if we are to displace war from the nations. Thus world peace comes back to you, to each of you. You are the ones, not somebody else, not someone in a king's palace or in a president's residence, who are going to control war and peace. The issue

rests upon you, the citizens, and all of you. Therefore whatever builds up the resistance of the individual, will build up the resistance of all.

I want to tell an oft-told story about Jesus, and make an oft-made analogy.

You will remember the story of the time when the Savior and the disciples crossed the sea of Galilee to the other side, where a great crowd gathered and Jesus taught them. As evening came on they had no food and the disciples grew anxious and wanted to know what the Savior was going to do about it. You recall that arrangements were made and they were fed from the five loaves and the little fishes—not fed as I have recently heard some teacher has said—"because they all took lunches." They were fed by the performance of a miracle. After they were fed you remember the Savior told His disciples to get into the boat and go across the sea to the other side while He waited and dispersed the crowd. Then He went to the hills to pray, alone. Left without the Savior the disciples started to row across the sea. But the wind came up, they could make no headway, row as they would. Jesus seeing this, went out to them, walking on the water. As He came to them they were affrighted. They said, "It

is a spirit." They cried out with fear, but straightway Jesus spake unto them saying, "Be of good cheer; it is I; be not afraid." When you are in the storm, when the clouds seem lowering and threatening and when you do not know where and which way to turn, if you are living rightly and are able to pray you will feel the Lord's presence and He will say to you, "Be of good cheer; it is I; be not afraid." That comfort and that aid is at your hand every minute of the day and the night, if you will live so that you may invoke the spirit of that divine presence.

But there is another lesson there. You remember that Peter, true to his impetuous nature, cried to the Savior, saying, "Lord, if it be thou, bid me come unto thee on the water," and Jesus said, "Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me. And immediately Jesus stretched forth his hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased." Sometimes we start along the road which we have been invited to take

by the Lord's servants. You teachers with your problems, you start along this marked out road. Then the time comes when you get discouraged you are prepared to give up just as Peter when the winds and the waves are too high and too strong. But in that time if you will but speak to the Lord and ask His help He will take you by the hand and lift you from the depths of your despair and make you safe, and the winds and waves of opposition and discouragement will cease.

May God bless you and your class members. The earliest Church activity of which I have any memory was the Sunday School and from then till now it has been my first love. I know something of your problems for I have been a Sunday School teacher. I know some of the joy that can come to you when you are successful in your work and I ask that God may bless you that you may know the hearts of the children of Zion and strengthen them against the temptations which continue about them on every hand and seek to pull them down into sin. May God give you the strength to do this great service, that you may have the joy, which will then come to you, I ask in the name of Jesus. Amen.



"Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed." (John 6:27.)

Recollections of My Father

ROSANNAH CANNON IRVINE



GEORGE Q. CANNON

SOME one has said, "Time goes on, but humanity does not change."

I think my father did not believe that. He believed that with the restoration of the Gospel the world and humanity would become constantly better. Many times he said to his family, "This is the Lord's work, and it will never be taken from the earth again. But the progress of the Church depends on every member. Like the links in a chain, or the tiny strands of a mighty cable, each bears a share of the burden, or the strength of the whole is weakened."

In his preface to *A String of Pearls*, the second book of that valuable *Faith Promoting Series*, he wrote, "The present age is one of doubt and unbelief As a people we have this to contend with. Our children . . . have to be

carefully watched lest they too should partake of the leaven of unbelief. . . . It is a duty we owe to them to place within their reach the evidence that their fathers and mothers have received of the existence of God and His willingness to hear and answer prayer, and to bestow His gifts upon those who seek them in the right way . . . With an earnest hope therefore, that the contents of this little volume may prove a help to those who may read it, by inspiring them with faith in the Almighty and His promises, we modestly publish it."

Signed "G.Q.C. 1880."

This writing indicates that there was the same cause for apprehension many decades ago concerning the spiritual decadence which is troubling religious leaders today.

Although Father's faith in the promise of the Lord that His restored Gospel should never again be taken from the earth, he was extremely anxious that the Church should progress without hindrance from within its ranks.

Father loved the Sunday School. He earnestly advocated teaching the Gospel in that organization. In his diary he wrote; "Monday, March 3rd, 1884. Attended meeting of the Sunday School Union in the Assembly Hall. Brother George Ottinger lectured on the evidence in favor of the Book of Mormon. It was very interesting. I made a few remarks occupying about 20 minutes."

When we were quite small we had our own family Sunday School, which Father taught when he was at home. When he was away, as he was so frequently, he secured the services of Brother Joshua Stewart, a young man of exceptional intelligence and great faith. Father, who had listened at one time to our lesson, remarked to my mother, "Brother Stewart is the best teacher of the Gospel that I know. I wish he could be duplicated in every Sunday School in the Church." I truly believe that no one who had heard this young man's lucid and comprehensive lessons and fervent testimony could have doubted the divinity of the work of the boy prophet.

When one of my sisters was developing into beautiful womanhood, among the many boys who were coming to see her was one of whom Father disapproved. In his journal

is the following entry; "Wednesday March 5th. 1884. I have felt some uneasiness respecting my daughter —. There is a young man who has been paying her attention . . . whose family is not in good fellowship in the Church. . . . I had a long and affecting interview with her. She said that if it was my wish that she should not associate with him she would not do so. She is a good girl. . . . I am anxious that she should marry a man whom she can respect, and who can lead her into the Celestial Kingdom."

It was this sister who gave me a severe reprimand for a remark I made once. Our father was as meticulous in his grooming as he was in all other things. At one time when he was on the "Underground" he was at home on one of his infrequent, clandestine visits. He looked down at his highly polished shoes (the boys always kept them shining) where two "patented" buttons were missing. In explanation of the seeming neglect, and to remind us to be careful of our appearance, he said, "If I were not in hiding, I would have these buttons replaced." Soon after that I rushed into school with grimy hands, saying, "If I were not in hiding, I would have replaced these dirty hands with clean ones." My sister mistook my foolish levity for criticism of Father. She rebuked me sharply. There was an almost fierce quality in her love for him. As indeed there was with the rest of us.

Father's life was full of variety and complexities. Besides his ardu-

ous Church duties, he had many calls upon his time. Quoting his journal;

"Thursday, March 6th. 1884. Met with the committee of the Legislature to draw up a memorial to Congress. . . . Drafted out heads of subjects to be referred to sub committees. Afterward was sent for to be introduced to Madame Patti and her husband Signor Nicolini. Accompanied them in President Taylor's carriage to the Temple and Tabernacle. Visited them in their private railroad car, which is the most elegant car I have ever seen. In the evening some of my family and I went to the opera "Lucia." The singing and acting were superb, with Madame in the title role."

To have heard the divine Patti at the height of her marvelous career is a memory never to be forgotten.

It would be impossible for any man to carry the heavy burdens which weighed upon Father without the enjoyment of pleasant home life. In our parties he enjoyed dancing. And we loved to see him weave gracefully through the Virginia Reel or the Sir Roger de Coverly, or "cut pigeon wings" in the "square dances. He was jovial, but without losing dignity, not even with a bout with the dish pan. In later years our old school house had been converted into a dining hall where we had all our meals. Our mothers complained that the girls who washed the dishes for forty or more people were kept too late at night at their work. Father, overhearing the conversation, manlike, contended that it was

all a notion. "One person alone ought to be able to wash all those dishes in an hour," he said. "I'd like to see you do it in an hour," one of our mothers dared him. Much to the surprise and delight of the family and "help," he accepted the challenge. There was great excitement in preparation for the feat. Some one hunted up an apron large enough to protect his suit; others helped him remove his tie and collar, and roll up his sleeves. Of course he didn't clear off the five tables. We all did that for him. He didn't consider kettles, pans, nor cutlery "dishes." And he only bargained to wash, scraping, rinsing, wiping, clearing up and putting things away were not in the agreement. Timing him with a stop watch, laughing, teasing, joking, forty people, more or less, stood around watching the performance. He finished in 59 and 1/2 minutes. It took the girls over two hours to finish the work. But every one had an hour of hilarious fun. Father seemed to enjoy himself as much as any one.

Under his good nature and sportsmanship was a deeper motive which at the time we did not comprehend: A lesson to the girls not to dawdle over disagreeable work, but to make every task pleasurable by putting a happy spirit into it, and use the time saved for more congenial tasks. An important lesson to the boys not to consider woman's work beneath their dignity, but to be willing to put their hands to any necessary toil.

Father didn't come out bluntly with these reasons, but he adroitly

put the idea over. There was one other thing about the affair which he did mention however, and upon which he laid considerable stress. That was that he had observed only the wording of the case, disregarding the spirit entirely. After he had regained his normal appearance, he looked around the disorderly kitchen, and said smiling, "The only just plan in making a compact is to look beyond what is said. When a woman speaks of washing the dishes, she literally means all the

work following a meal. The dish washing, as you have noticed tonight, is a small part of the necessary work. I accepted the challenge literally as a joke. But in life that is not fair. Often the full meaning is not brought out in the words spoken. The spirit of an agreement, even if verbal and between friends is always important. All too often justice is defeated by too strict an adherence to the letter of the law!"

And in this way another valuable lesson was learned.



GOSPEL DOCTRINE

(Continued from page 261)

tice of principles calculated to try and test and prove and purify men's souls, donors and recipients alike. The divine spirit of love of neighbor and true brotherhood must permeate all that is done under the program or it will fail of its purpose.

Lessons must be taught with a view to emphasizing these and other

spiritual values. It would be fatal to reduce them to the mere mechanisms of carrying on the business of getting food and clothing over to those in need. No teacher should be satisfied unless he has distilled a spiritual essence out of the subject matter offered for consideration at each class period.



"Let him that stole steal no more: but rather let him labour working with his hands the thing which is good, that he may have to give to him that needeth." (Ephesians 4:28.)

The Story of Canute Peterson

AS TOLD TO HIS DAUGHTER CARRIE



CANUTE PETERSON

IN 1867 Elder Peterson was called to act as Bishop of Ephraim, in Sanpete county. At this time the Indians were very hostile, and carried on warfare with the white settlers, who had suffered much from their ravages. The war lasted for several years. It was during these years that Bishop Peterson paid a visit to the Indian chief, Black Hawk.

FATHER VISITS INDIAN CHIEF BLACK HAWK

The very fierce and much-feared Indian, Chief Black Hawk, sent one of his braves with an invitation to the White Father to come to his tent at the camping ground in the mountains east of Ephraim. The Chief wanted to talk to him.

Father Peterson very respectfully answered and said, "I will come and see Chief Black Hawk—tomorrow."

The trusted brave then carefully described the location of the camp and left. He quickly untied his horse standing near the small south gate and rode eastward.

Father invited his friends, Henry Beal, George Taylor, and Charley Whitlock, who was an interpreter, to accompany him.

At Father's expense, boxes were filled with good things—ham, sugar, bread, a jug of molasses, tea, coffee, tobacco, flour, medicine, clothing, etc., for Black Hawk.

When they arrived at the camp, they were shown Black Hawk's tent. They entered and found the old Chief sick in bed.

He arose from his bed, and sick, as he was, put his scrawny arms around Father and gave him an Indian hug of friendship.

Father, in telling of it, said that

he feared for his ribs—they might break—the old Indian hugged him so tight.

Old Black Hawk then went back to his bed again, sick and weak. He then explained that he had sent for the White Father that he might tell him how pleased and thankful he was for his kindness and goodness to his people, and that he loved White Father.

Father Peterson then told him how pleased he was to hear these good words from Black Hawk.

The boxes of good things were then given to the old Chief. He was exceedingly pleased and thankful for the presents brought him by White Father.

Old Black Hawk died shortly after in Utah County in 1869.

It may be added here that Father and family had their severe anxieties in connection with the Black Hawk Indian war. His eldest son, Peter, had to take part in this war. He once escaped death when Father's fine horse which he was riding, was shot and killed by an Indian.

After returning from his third mission to Norway, Elder Peterson was called by President Young to preside over the Sanpete stake. This was in 1877, the year in which the President died. This office President Peterson held till the year 1900, when he was ordained a patriarch.

Meantime, President Peterson had taken an active part in furthering the building of the Manti Temple and in the establishment of the Sanpete Stake Academy. Meantime, too, he had served in the legislature.

Canute Peterson passed away at his home in Ephraim in October, 1902. And with this event we round out our story of his life in the story,

SALVATION WHEAT

When Father Peterson was on his first mission, it happened that the farmers in Lehi had their wheat planted before Sister Sarah Ann Peterson (affectionately called Mommie Peterson). She had her wheat planted later and plenty deep.

Their wheat came up fine before her's did. Then came the crickets and grasshoppers and ate up every spear.

Then Mommie Peterson's wheat came up fine, and neighbors and others helped her water and tend her wheat, and she raised forty bushels. This kept all of Lehi from starving. Big men would come to her for a biscuit.

Mommie Peterson saved some of this wheat in a bottle to show Father when he came home. He called it "Salvation Wheat," and said that when he died, he wanted that bottle of wheat buried with him. He loved that strange and beautiful incident, and the "Salvation Wheat" very much, and often spoke of it.

When Father was dead, and dressed in his beautiful Temple clothes, and placed with tender love in his coffin, Brother Nels and Sister Bertie carefully and lovingly placed the cherished bottle of "Salvation Wheat" by his beloved feet, just under his linen robe. His wish was thus carried out.

Our Boys in the Army

JOHN W. BOUD



JOHN W. BOUD

II. And So He Joined the Church

"Hi Joe, I'm a Mormon!"

The boy's face glowed with happiness and surprise as he squirmed around on his hospital cot to offer me his hand. There was nothing personal to me that made him happy. Any Mormon would have served the same purpose. It was always like a long drink of cold water after a day of combat on a hot desert island to meet one of your own faith. There's a bond of brotherhood that springs up between you and him, out there in the vast Pacific, that seems to have its roots in the pre-existence and its future in eternity.

And so a Chaplain's most satisfying, though often most sorrowful work, is found among the men who lie ill or wounded in the hospital far behind the lines.

But to get back to Joe.

He had been wounded on Iwo Jima—a hole torn into his back by a stray piece of shrapnel. He had been through more than enough for any man, and so most of the conversation centered on people we both knew back home.

"I'm from _____, Utah," he said, "and waiting for me to return is the nicest little wife in all the world."

As the conversation rolled on I asked him if he held the Priesthood.

"No, I don't," he said, rather embarrassed-like. "I didn't join the Church until a few years ago and then I came right into the Marines."

"Oh! So you're a convert?"

"Yes! It was like this. One night I went to a dance and met a beautiful Mormon girl. I wanted a date

with her but she refused, and said she wouldn't go out with me until I gave up my smoking and drinking."

"Well, to make a long story short, I gave up my smoking and drinking and started to attend church with this girl. First thing I knew I was asking lots of questions, and she and her Bishop were answering them for me. Before long I was baptised and we got married."

He paused for a moment and then said, "And from that day to this I haven't had a drink."

As he spoke those words our eyes seemed to automatically glance over to the little table along side of his bed. There lay a package of cigarettes.

Someone had to ease the tension, and so I nudged him and said "Guess you haven't done so well with the cigarettes."

"Oh those!" he said apologetically, "I just took those things up when I arrived here from Iwo seven or eight days ago. I was so nervous I just had to have something to steady my nerves."

"But I just smoke two or three a day" he hastily added. "Before I joined the Church it was a pack or two a day."

"If you have just started it seems to me that now is a good time to quit. You know as well as I that they won't help your nerves." I remarked.

"No, I guess they won't."

"You can quit, but will you?"

"Sure I will."

"OK, shake on it."

He held out his hand and it was the handshake of a true Latter-day Saint.

"Well," I laughed as I picked up the package, "I guess you won't have any need for these any more."

For a split second I observed a real struggle going on in his mind. (Maybe at least he should finish this pack and not waste them. Cigarettes are scarce back in the States.) And then he made his decision:

"Yes, take them away!"

And so before his eyes I wadded them up into a little round ball and on leaving tossed them into a wastepaper basket near the door.

"I'll be back next week to see how you are getting along." I shouted.

He was beaming all over. This boy from Iwo had the look of a man who had won the greatest victory in history.

Three days later this letter arrived in the morning mail:

"Dear Sir:

Today when you took hold of my hand I knew I was holding the hand of a Brother—a hand which was extended from the heart as well as the shoulder. You can guess how little I felt for starting to smoke again. Once I gave it up for a beautiful girl—not only smoking but drinking. I was repayed by the gift of which all men are proud—a wife.

That girl I had to look up to for she was clean—not only on the out-

—More on page 301



G. A. SMITH

THE RETURN TO KIRTLAND

WEDNESDAY, July 9. On the 9th we started on our return for Kirtland. The company comprised Joseph, Hyrum and William Smith, Frederick G. Williams, Orson Hyde, William E. McLellin, Ezra Thayer, Lorenzo Booth, Martin Harris, and his son, Solomon Wilber Denton, Jedediah M. Grant, Jenkins Salisbury, Almon W. Babbitt, Seth Johnson, Cyrus Smalling, Harvey Stanley and myself. We had two two-horse wagons, a one-horse buggy and two extra horses. We drove about 18 miles, crossed Fishing River at the Ford. I and some of our party waded through both of the streams in our boots. We estimated the height of the banks as between 40 and 50 feet. We put up for the night at the same place where the Camp breakfasted on the 19th

ultimo. Our host treated Joseph with respect and generously furnished us with milk, bacon, corn dodger and such other luxuries as he possessed, for which he would receive but a small compensation.

Thursday, July 10. We went to Richmond landing and crossed the Missouri River at Lexington, Lafayette County, the boat being 1½ miles below the ferry. We rowed the boat up and assisted the ferryman in rowing us over.

We passed through the beautiful County of Lafayette, thereby avoiding the extensive low prairies on the north side of the Missouri, which were infested with greenheaded flies, and encamped near the Tarbo Creek. We pitched our tent and went to a farm house at a considerable distance to procure some milk, for which

Orson Hyde paid 12½ cents per quart. He then made a thin mush using up all the meal we had, and the milk which we had purchased so dearly proved to be two-thirds water.

Friday, July 11. This day we feasted on some very large blackberries. Passed several ancient mounds or tumuli. The road ran over a mound containing human bones which were strewn all around; our wagon crushed some of them. We traveled about 35 miles and encamped near Grand Pass. We all ate supper composed of corn dodger, bacon and honey at a planter's. The half-naked negro waiters excited considerable curiosity. Joseph and I slept in the tent, some of the brethren slept in the house. To lie on a bed was considered a very great luxury.

Saturday, July 12. In the morning we traveled about 15 miles; took breakfast with some brethren who had stopped there on their being driven from Jackson County. They treated us with much kindness; although they were poor we shared their hospitality. We crossed the Missouri River at Chariton. The town was nearly abandoned, in consequence of the cholera, the inhabitants having fled in every direction. We could not get any provisions; drove on about 12 miles and stopped to get some refreshments, which consisted of very sour milk and dry corn bread, which was given us by a wealthy lady. Martin Harris said he was willing to thank the Lord for that, but he really wanted some-

thing better. We continued our journey until late in the evening and encamped in a deep ravine.

Sunday, July 13. Arrived at Salt River.

Monday, July 14. On the morning of the 14th we arrived at Brother James Allred's; they washed our clothes, and in the evening Joseph preached to the Saints.

Tuesday, July 15. Joseph bought a horse on credit, and borrowed some money to bear our expenses home. About 4 p.m. we left Salt River intending to cross Twelve-Mile Prairie in the night. We traveled till dark, when it commenced to rain. Some of the brethren called at a farm house to enquire the way, where our commissaries called when we were going West, they having a large number of bee-hives, and requested them to sell us some honey; they refused saying they had no honey for the damned Mormons. When we called this evening every person, old and young, was lying sick, except an old woman who had been sent for eight miles, and she told us they had plenty of honey, but no one could wait on us. When Joseph found that the brethren had enquired for honey, he told us not to buy because no blessing would rest on them for their previous behavior to us.

We arrived at the edge of the prairie thoroughly drenched with rain. We had much difficulty to find the road, it being very dark. Winding round some new fields into the woods, the brethren became be-

—More on page 295

The Greek Language and Literature and its Relation to the New Testament

RUSSEL B. SWENSEN

TOO often, Greek literature has been identified purely with the highly intellectual, philosophical, and artistic writings of the Greek geniuses of the fifth century B. C. Yet the New Testament is also a product of Greek authorship, and its writings are a definite type of Greek literature. Its authors wrote in Greek as if it were their mother tongue. Recent scholarship has demonstrated this by a comparative study of the New Testament with the Greek papyri found in Egypt. Mark, the author of the first Gospel to be written, was a fluent Greek speaker who acted as the interpreter of Peter in the latter's addresses to Christian congregations. The Apostle Paul, although he was Jewish in blood and religion, was reared in a center of Greek culture in the Cilician city of Tarsus. Greek was definitely his mother language. When he quoted the Old Testament, he invariably followed the readings of the Greek translation of this scripture which had been made for the benefit of the Greek-speaking Jews in the great city of Alexandria. His letters are unadorned with the external refinements of classical Greek

literature, yet they are written in correct and idiomatic Greek which occasionally reaches sublime heights of eloquence, such as his rhapsody on love in I Corinthians 13. The Greek language was an international language for the great Roman Empire in the commercial and intellectual areas of expression. After the destruction of Jerusalem in 70 A. D., the Gospel was preached primarily to Greek-speaking Gentiles. We find no literature in the Christian Church at Rome until about the middle of the third century A. D. The Greek literary forms such as histories and letters were used in the Book of Acts and the New Testament letters. To some extent Greek biography had some influence upon the Gospels.

After the New Testament period the Christian writers employed the Greek apology, which is a literary defensive treatise, in replying to the attacks of pagan critics and in the exposition of the Christian doctrine and way of life. The Gospels introduced a new literary form into Greek literature. Some time later, the martyrology which depicts the heroic sufferings and testimonies of the martyrs was brought forth. A

few scholars regard some of the New Testament books as originally Aramaic compositions which had been translated into Greek. Although many of the ideas and some of the sources were probably derived from Aramaic writings, yet on the whole, the New Testament is originally and basically a phase of Greek literature which was brought forth in the first and the fore part of the second centuries A. D.

Because so many people today have little realization of the nature and essential qualities of the Greek language and its literary influence, it is worth while to consider these aspects and to see why they have been misunderstood by the general public. For generations Greek has been regarded as one of the most difficult and complex of all languages. This is due largely to the compulsory role it occupied in European and American education since the days of the Renaissance, and to the insistence that a mastery of it would automatically endow a learner with exceptional qualities of intellectual discipline and insight. It was thus taught as an intellectual and arduous discipline frequently in a mechanical manner which precluded any enjoyment by the students. Accordingly, for generations after the Renaissance students trudged wearily through the Greek classics in a compulsory and lockstep fashion. Although many of them caught the Greek spirit and were inspired by the exquisite qualities of the language, countless students were repelled and their spirits crushed by

a heavy-handed pedagogical procedure which was rigidly logical rather than psychological in its methods. But a tragic result of all this was the universal opinion that Greek was a most difficult and boring subject.

Greek is an Indo-European language and as such has close similarity in its roots and structure with Persian, Sanskrit, Slavic, Germanic, and the romance languages. It is closest of all to Latin with Germanic dialects coming next in point of close affinity. When it first appeared as a written language around 1000 B. C., it already had a remarkable maturity in its development of terms and precision of statement. Later when Greek literature, philosophy, and science developed, further subtle refinements, comprehensive scope, and precise accuracy resulted in order to express the new meanings and thought of these intellectual fields.

Greek thus became a most flexible and adaptable medium of expressing the most subtle thought in such a manner that every shade of meaning would be reflected with exquisite accuracy. This was done with a minimum use of words. It could express the same thoughts as English but with far fewer words. Its grammatical structure is remarkably logical and systematic. Long before the birth of Christ dictionaries, encyclopedia, and grammatical studies were published by the Greeks in order to further a thorough comprehension of its structure and to facilitate an exact and artistic expression of thought by speakers and authors.

In some ways it is difficult for us moderns to master because of its complex verbs and the technical suffix inflections that are attached to nouns and adjectives in order to express gender and case. Punctuation and paragraph divisions were first used by the Greeks in order to aid in the coherent and logical development of an author's thought. They also developed an alphabet of twenty-four letters from the Phoenicians which was the basis of the Latin alphabet, which in turn is the foundation for our own. The language has many subtle idioms which require much time to master. Also the thought is compressed into such a small and compact number of words that Greek writing is similar to mathematics. Every grammatical feature and symbol is so important that if they are not carefully noted and observed in the process of rapid reading, then the exact nature of the thought is misinterpreted or distorted to a higher degree than is characteristic of English. Therefore, a reader of Greek must follow his text with close and accurate attention.

The language is one of rare melody and rhythm. It is primarily a language to be spoken. Its best poetry, drama, and prose were meant to be read or recited out loud, often to the accompaniment of music. The audiences of the drama or poetry recitals demanded the most exact enunciation and beautiful elocution on the part of the literary performers. Thus, the authors of its literature were always aware of the

necessity to compose their works for an audition as well as a reading. Greek education was most insistent upon the development of correct and expressive speech habits. Proper accent, voice modulation, fluency of expression, and clarity of articulation were indispensable qualities of proper speech which every Greek gentleman had to acquire if he were to pass for an educated man. Probably no country today has succeeded in educating its people in the habits of choice speech to the extent which the ancient Greeks achieved if we are to believe the judgment of the best classical scholars. They likewise demanded of their politicians the same high standard of speech which they required of their actors and singers. A mispronounced word, or a halting and inarticulate manner of speaking was certain to bring about a storm of heckling and ridicule from the fastidious audience.

The Greek way of writing and literary expression, whether in poetry, drama, history, oratory, or essay, has some common distinctive features which are quite different from many of the emphases characteristic of English literature. In the first place, it placed primary importance upon reason and rationality. The thought content and the intelligent expression of ideas were of supreme importance to the Greeks. But thought and reason had to be close to earth. Anything remote from the life experiences of people, such as extravagant metaphors was greatly abhorred. The expressions and words had to be concrete and factual. Thus,

high flights of imagination and excessive symbolism were strictly avoided. Furthermore, literature had to be purposive and calculated to impart to its readers and listeners a real message which would apply to life's problems and meaning. Art for art's sake, and writing merely to please intellectual and scholarly critics did not exist for the geniuses of Greek literature in its most creative and brilliant period. They wrote to convey vital messages of religious, moral, political, and philosophical truths to their public. They sought to convince the minds and to exalt the hearts of men with their message. Although the Greeks demanded artistic beauty and elegance of expression of their authors, and would hiss at any one who did not meet the highest standards, yet these were always subordinate and inferior to the major theme.

The Greek insisted upon logical development and unity of organization in their literary productions. They made careful outlines before writing and laboriously and painstakingly developed their compositions in accordance with a systematic and unified plan. Aristotle's statement about the three unities inherent in the best dramatic writing is typical of this insistence. He emphasized that every tragedy should have unity of plot, time, and place in order that incidentals and extraneous materials might be eliminated which would detract from the central idea.

Greek writing was also marked by a simplicity of style, a lack of adornment, and ostentatious embellish-

ment to a greater extent than is common in English literature. Poetic license and exaggeration had no place with them. Precision and exactness of statement together with a moderate tone were general characteristics. Abraham Lincoln's Gettysburg Address is typical of this manner of writing. Compared to the ornate and "highly literary" address of Edward Everett Hale, it seemed excessively bare and common to many Americans who had been fed upon an extravagantly ornate type of literary diet. But much of its immortal quality is due to its close adherence to the above principles of Greek writing. The Gospels and Letters of Paul in the New Testament are also excellent examples of these qualities. Although they lacked the artistic grace and careful organization of the most famous classical Greek compositions, yet they are outstanding for their clarity, simplicity, directness, and moderation. They have intense feelings and convictions which are apparent on every page. However, these are kept under a leash and make a more powerful impression because of the restraint with which they are expressed.

The Greeks not only wrote most carefully and accurately, but they also produced many literary forms and patterns with which to express their thoughts. Most of the literary forms which we use today had their origin among the Greeks. Thus our poetry in most of its types originated with the Greeks, such as epic, elegiac, lyric, and dramatic poetry. History, oratory, novels, scientific

treatises, essays, biographies, and letters were first produced by these people in a mature literary form. Many of the technical words and terms used in these writings were first coined by the Greeks. These literary productions became the models and patterns for the growth of Latin literature. Literary and scientific Latin is largely a Hellenized Latin and shows marked influence from Greek literature. This Latin literature has had great influence in shaping modern European and American literature, but in so doing, it has really transmitted its acquired Hellenic qualities to the modern world. The Greek language has also been the source of thousands of words in English. Many of our common names and words in addition to abstract terms are Greek. In the technical and scientific, and philosophical fields the number of Greek words is enormous. Some scholars estimate that the total number of words which have thus come into English from Greek is over 100,000.

FUTILITY OF WAR

(Continued from page 265)

which have come within the ken of man, I am more and more convinced that science alone cannot solve the problems of the world. It is the utilization of the products of science for constructive purposes which will rid the world of its ills and solve man's problems. It is the utilization of these same principles and discoveries of science for destructive purposes by irresponsible, ambitious

It is evident then that when Christianity began to encompass the Roman world, its expansion was greatly furthered because it was expressed in the most popular and expressive language of antiquity. Although the Christian writings at first avoided many of the consciously literary methods then current, yet they adhered to many of the basic good qualities of Greek composition. It must be remembered too, that since the time of the fourth century B. C. that literary creativity had declined. An artificial and consciously literary style was developed by the Greek writers which had scholarly rather than genuine literary merit. Style meant more than content. Vitality and purposiveness had given way to the attitude of "art for art's sake." Thus, the intense convictions and burning testimony of early Christian literature which sought to express the message of Christ were a return to the original concreteness, the simplicity, the clarity, vigor, and purposiveness of Greek literature in its most creative and fertile period.

and greedy leaders that has made modern warfare so deadly.

Two thousand years ago Christ offered man the best solution to man's problems that has yet been advanced. Adherence to the Golden Rule, love of fellowmen, is the prescription for world peace and happiness. We must have a return to religion if we are to avoid world chaos and, may I say, world suicide.

THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WENDELL J. ASHTON, *General Secretary*; WALLACE F. BENNETT, *General Treasurer*

MEMBERS OF DESERET SUNDAY SCHOOL UNION BOARD

Milton Bennion	Gerrit de Jong	Joseph K. Nicholes	A. Parley Bates
George R. Hill	Carl F. Eyring	Antone K. Romney	William P. Miller
A. Hamer Reiser	Earl J. Glade	Kenneth S. Bennion	Ralph B. Keeler
Wendell J. Ashton	Don B. Colton	J. Holman Waters	Vernon J. LeeMaster
Wallace F. Bennett	Gordon B. Hinckley	H. Aldous Dixon	Claribel W. Aldous
Howard R. Driggs	Thomas L. Martin	Leland H. Monson	Eva May Green
Adam S. Bennion	Edith Ryberg	Alexander Schreiner	Melba Glade
Inez Witbeck	William M. McKay	Lorna Call Alder	David L. McKay
Lucy Gedde Sperry	Marion G. Merkley	Marian Cornwall	Addie L. Swapp
Marie Fox Felt	A. William Lund	Margaret Ipsen	Richard E. Folland
Lynn S. Richards	Joseph Christenson	Phyllis D. Shaw	W. Lowell Castleton
	Archibald F. Bennett	Nellie H. Kuhn	

Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

Superintendents

HELPS FOR CHURCH HISTORY

TEACHERS of the First Intermediate and Junior departments, both of which deal with Church History this year, will find a wealth of enrichment material in the current *Instructor* series dealing with the lives of George A. Smith, George Q. Cannon and Canute Peterson.

George A. Smith's day-by-day journal on the movements of the Saints in the early days of the restored Church is one of the most graphic in Latter-day Saint literature. For example, in describing the march of Zion's Camp, he tells how a French horn called the brethren to meeting, how they sometimes

marched to the music of Levi Hancock's fife made from a large joint of sweet alder, and how the brethren were repeatedly preserved from enemies in interesting circumstances.

George Q. Cannon was the first general superintendent of Latter-day Saint Sunday Schools. His life is replete with faith-building stories. Canute Peterson was a stalwart from Norway who became a Mormon pioneer.

These accounts appear in print for the first time. Superintendents, encourage your teachers to enliven their lessons with such helps.

CONFERENCES AND SUNDAY SCHOOL

Recent reports of the closing of Sunday Schools on quarterly conference day leads us to quote from the Sunday School *Handbook* (page 41) an excerpt from the *Bishop's Handbook*: "Sunday Schools should

not be closed on the day of stake conference. All classes with the exception of the Gospel Doctrine and other adult classes should remain in session. This applies to every ward except where conference is being

held in a ward building and Sunday School and conference cannot be accommodated in the building at the same time, it being understood, however, that the attendance of all members of the Church, old and young, at stake conference shall be encouraged and that a member of

any Sunday School class who desires to attend stake conference should be excused to do so, and that any class in the Sunday School may, under proper supervision, attend the stake conference in a body." (*Bishop's Handbook*, 1944 edition, page 8.)

CONFERENCE COMMITTEE

The general board acknowledges with gratitude the names of committee members who planned the April Sunday School conference in the Salt Lake tabernacle, Sunday evening, April 7: Earl J. Glade,

chairman, A. William Lund, Vernon J. LeeMaster, Inez Witbeck and Claribel W. Aldous. Some of the spoken remarks on this program appear elsewhere in this number of *The Instructor*.

MY JOURNAL

(Continued from page 288)

wildered; it was raining and exceedingly dark. Joseph appealed to me, and although I was no woodsman, I fortunately had a correct idea of the country and told the brethren if they would follow me a short distance they would find a creek, if they would cross it and go up the stream a few rods they would find a spring, which they did, and proved that I was correct.

Joseph proposed to Brother McLellin, who was a Southerner, to go into the only house at hand and ask for the privilege of sleeping on the house floor, but he was refused by the woman, as her husband was away from home. She would not permit us to stay overnight. After Brother McLellin came out, he said if some

other man had asked, perhaps we might have got admittance; he had sat up with that woman about thirty nights in her younger days, and she did not feel very friendly towards him. Part of us, accordingly, laid some rails across a hog pen and lay on them during the night, the ground all around being very muddy. I and a number crowded into a hen coop over a stable and slept under the roost on some rails. Joseph got into the wagon with five others, making a snug fit for all. Others slept under the wagon on some chunks of wood to keep them out of the mud, and the rest slept in an open wagon exposed to the pitiless peltings of the storm through the night.

Secretaries

QUESTION BOX

Question: In one of our Sunday Schools, the secretary, after she has distributed the class rolls, attends her regular lesson departmental class. Should she be marked present on the class roll in addition to the officers and teachers roll?

Answer: A secretary should not be included on the classroom roll when her name already appears on the officers and teachers roll. That would mean counting the same person twice in computing Sunday School attendance. She should be considered, for record purposes, as an observer in the class even though she participates as a regular member. Her presence at Sunday School will be recorded on the officers and teachers roll.

Question: Should members of the ward bishopric be listed on the regular officers and teachers roll?

Answer: This question has been raised many times before. In the Secretaries department of *The Instructor*, November, 1943, page 583, it is answered. We quote: "A member of the bishopric should be included on the officers and teachers roll only when he serves as an officer or teacher in the Sunday School. If the bishop, for example, teaches the Gospel Doctrine class, then he is listed on the officers and teachers roll. If he attends this class as a stu-

dent, he is listed on the pupils roll, but not on the roll for officers and teachers. The same applies for members of branch presidencies."

Question: Are students who are not members of a ward but who attend Sunday School regularly to be enrolled?

Answer: Yes. If yours is a town or city in which there is a college, and students of this school attend your Sunday School regularly, their names should be placed on the regular Sunday School rolls. The secretaries in the home wards of these college students should remove the names from all their rolls when the students leave to attend school elsewhere. (See *Handbook*, page 94, for all details.)

Question: Is a special secretary to be appointed for the Junior Sunday School?

Answer: With our growing Junior Sunday Schools throughout the Church, we feel that the appointment of a separate Junior Sunday School secretary would be desirable. There is a special minute book (75c at the Sunday School office) available. In this book all Junior Sunday School proceedings can be recorded. The Junior Sunday School secretary should serve as assistant to the regular Sunday School secretary. Their records are coordinated in monthly and annual reports.

THE CONSTRUCTION OF CHARTS

ALL too little use is made of charts by the teachers in our Sunday Schools. That their use lightens the teaching burden and increases the effectiveness of teaching has long been a recognized fact in the field of education. Government agencies today seldom think of reporting a situation without constructing charts to illustrate their findings. They do this because they recognize the fact that with no other device can they present a situation so quickly and so clearly.

Anything that can be reduced to an arithmetic figure or is subject to quantitative analysis can be charted. Through the use of diagrams and similar types of charts, relationships of abstract principles and other facts can be shown concretely.

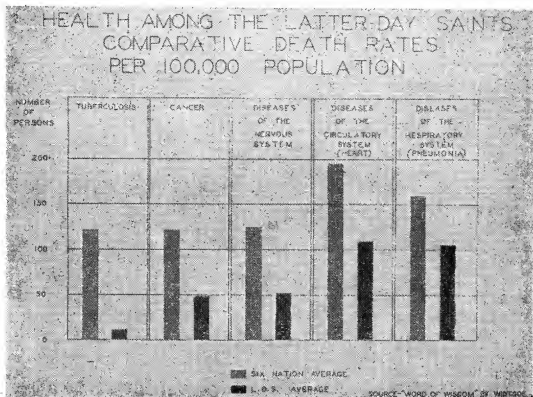
Following is a discussion of the construction of the more simple types of charts that are best adapted to the use of the Sunday School teacher. No special skill is necessary for their construction, and the teacher will find innumerable opportunities for their use through an examination of the lessons and an analysis of the facts referred to therein.

In the construction of charts, there are a few basic principles that apply no matter what type is being made. Neatness and accuracy are prime essentials at all times. If a

chart has these two qualities, it will inspire confidence and of course credence is necessary if learning is to take place. The chart should be well proportioned. The figures on it should not be crowded and ample margins should be provided. A border line should be drawn all about the chart to give it a finished appearance. To insure neatness, it is undoubtedly best to use drawing instruments, although this is not necessary. A reasonable degree of accuracy is necessary in the construction of any chart. It should be accurate to the degree that visual comparisons will not be impaired as it will be measured by the eye and not by fine instruments. If it does not meet this requirement, a wrong impression may be given.

The lettering on a chart is most important. Untidy or haphazard lettering will spoil any chart no matter how carefully it otherwise might have been made. Simple and inexpensive lettering guides are available in various sizes, through the use of which any one can letter charts in a most acceptable manner. Simple styles of lettering are best for charts as they are more easily drawn and read.

Care must be taken in deciding upon and placing the title. It is a recognized fact that the title should be placed at the top of the chart.



It should be the largest and most prominent lettering and should give the subject clearly and completely.

In order to best present the facts desired, several decisions in regard to the chart to be constructed must be made. These include the purpose for which it is to be used, the type that best fits the purpose and the facts to be presented, the size, the proportions, the form, and the preliminary, if not the final title. Experience and a knowledge of the functions of the various charts will soon enable a teacher to quickly recognize the best type and form to suit any set of facts.

This discussion is confined to the three most simple and basic types of charts—the ones that are used most frequently and are the basis

of all other types. These include the Bar Chart, the Pie Chart, and the Arithmetic curve of Line Chart.

THE BAR CHART

The derivation of the name for this chart is easily recognized by examining one. (See figure) It consists of a series of bars located either in a vertical or horizontal position, each bar representing a certain fact or facts and so arranged that comparison between the bars is easily made by the eye. That the form the bar takes may vary does not alter the fact that it is still a bar chart. For example, instead of a series of solid bars to represent various populations, shadow figures of a man may be used, each one to represent

—More on page 307

Music

HOW TO MAKE THE SONG PRACTICE EFFECTIVE. PART III

OUR Sunday School choristers appear to be pretty well agreed that the purpose of congregational singing is one of worship rather than mere light-hearted recreation. Let us agree that the recreation in our singing can be a spiritual one if it re-creates the spirit within us, promoting faith and spiritual growth. We will do well even, to sing to our Heavenly Father with happy hearts and fervent voices. We may well avoid mirth and laughter in our song practice, because this would be irreverent in our Sunday worship. What then shall we do? Three suggestions have already been given on this page in recent issues of *The Instructor*. Here is a fourth.

4. The chorister can make himself quite charming and interesting at song practice time by studying Brother Pyper's *Stories of L. D. S. Hymns*. This splendid book will give

him ample material to comment intelligently on the song to be practiced. The congregation will sing with increased and enriched interest, if told one or two little sidelights concerning the history of the hymn, or something concerning the author of the words, or the composer of the music. Most stimulating of all, and most valuable, of course, will be comments which deal with the message of the hymn, the reason for its having been written, and the reason and purpose for which we sing it.

In this way, the chorister will become not only a preacher of music, but a preacher of spiritual growth in all his singing congregation. Participation in interesting and inspiring church singing can be a vital force toward spiritual growth and regeneration as is participation in class work, or listening to sermons.

—Alexander Schreiner

Four choruses sang superbly in the Tabernacle for the great audience attending the April, 1946, conference session of the Deseret Sunday School Union. The Salt Lake Philharmonic Choir, directed by H. Frederick Davis sang Beethoven (Hallelujah Chorus from "The Mount of Olives") and Tschaikowsky ("Like a Choir of Mighty Angels"). The Millennial Chorus, originally organized in England while its members were on missions, sang under the direction of Bertram Willis.

The Twentieth Ward Junior Choir, came from Ogden to sing with their director, C. Clarence Clarke. Also enjoyed by everyone were the Kindergarten songs sung by children of World War II veterans, directed by May Gray Clawson.

Organ music was played, in his usual beautiful manner, by Alexander Schreiner, Tabernacle organist and member of the general board.

The general board appreciates the high quality of these presentations.

Ward Faculty — Teacher Improvement

HAS YOUR TEACHING IMPROVED?

Topic for August

You will recall that in the spring a Sunday School convention was held in your stake with members of the General Board. The theme of that convention was the effective use of teaching aids to promote spiritual growth.

The question that now arises is whether the principles emphasized in that convention are being more extensively applied on Sunday morning. Is better teaching being done? Are the available tools of teaching being used more effectively?

Let the August faculty meeting discussion center around these fundamental questions.

The presentation may be resolved into four phases.

1. A listing on the blackboard of some of the available tools of teaching. 4 minutes.

2. A naming by one of the outstanding teachers of your school of all of the tools he employed in teaching what he considers to have been his most successful lesson taught thus far this year. 8 minutes.

3. The development of a lesson by all of the faculty working together. 12 minutes.

4. A cursory development of next

Sunday's lesson by each teacher. 15 minutes.

To make this program effective assignments will have to be made well in advance. The teacher who is to talk of his most successful lesson will need time to recall the things he did in teaching that lesson. Secondly, one of the teachers should be assigned to borrow enough copies of the manual from his students to supply all members of the faculty with a copy for this meeting. Third, each teacher should be requested to bring to the meeting his own manual and supplement.

The assignments having been made, let us proceed with the program for the faculty meeting. The discussion leader should have a blackboard and chalk, and he might well bring along samples of all the aids he can secure. The presentation then might be carried on in the following sequence:

List on the board some of the general aids to teaching. First among these are what might be called the intangible aids, such as the teacher's spiritual conviction and his personality.

Secondly, are the tangible aids. Among these are the literary tools,

such as the lesson supplement and the manual, and suggested reference works; the pictorial aids, such as mounted pictures, slides, films, etc.; the graphic aids such as the black-board, outline maps, charts, etc.; the auditory aids, such as songs, recorded dramatizations, etc.; and the personal experiences and testimonies of men and women who might be invited to speak to the class. If the discussion leader has brought some of these with him, he might point them out as samples.

With these items listed on the board let your outstanding teacher tell of the manner in which he used some of these aids to build a successful lesson. He might lead to the thought that the lesson was successful because he employed these tools.

Next, pass to each one present a copy of one of the manuals from which you have selected a lesson in advance. Allow the faculty about five minutes to scan the lesson. Then, with the objective of that lesson written on the board, let the class

members name the tools which might be used in enriching the lesson. By discussion bring out the thought that it is important to see that everything done in presenting the lesson builds toward a realization of the objective. This will also afford an opportunity to point out that the use of teaching aids can be overdone, and that it is perhaps as harmful to overdo it as to use none at all—that, in fact, the matter of selection is the important thing.

Finally, let each member of the faculty scan his own lesson for the following Sunday, and then proceed to write down the aids he can employ in teaching it effectively. By way of conclusion let one or two of them quickly name the aids they have selected.

Such a faculty meeting should serve to re-emphasize the need for and the feasibility of employing teaching tools for the purpose of making more effective in the lives of the students the lessons of each Sabbath morning.

—Gordon B. Hinckley

OUR BOYS IN THE ARMY

(Continued from page 286)

side but soul and heart. She always greeted me with a smile and those blue eyes that always looked so deep into my mind that I confessed all to her and she understood. God is truly good to me for letting me be yet a mortal being.

Today when you saw I was smoking I was glad. All I needed was someone to tell me I knew better. I had not smoked for three years, and

I know I don't need it. I want you to know, Sir, I will be faithful.

Please understand — I'm just a Marine yet scared half to death. And I'll promise you and the Lord that I'll stay on that straight path which leads into the future for the worthy.

Signed _____

U. S. Naval Hospital, ward 3"

And as far as I know he has kept his promise.

Junior Sunday School

CO-ORDINATOR

SACRAMENT GEM

Sacrament Gem for the Junior Sunday School Music, prelude and postlude, in last month's *Instructor*, page 246.

I will think of Jesus

And to Him I will pray

That I may love and serve Him

Upon this holy day.

—Moiselle Renstrom

Primary—

(The lessons for 1946 are outlined with suggestions for teachers in the new course of study, *Living Our Religion*, which is now available at the Sunday School offices, 50 North Main Street, Salt Lake City 1, Utah.)

Nursery—

FOR 1946 it is recommended that each Nursery teacher provide herself with a copy of the new Nursery manual entitled *Sunday Morning in the Nursery*, together with the one entitled *Religious Nurture in Nursery Class and Home*, by Mary Edna Lloyd and the accompanying four small books known as *My Book for Winter*, *My Book for Spring*, *My Book for Summer*, and *My Book for Fall*. These will serve as the teacher's guides for the organization and conduct of Nursery classes throughout

the Church. These books are available at the office of the Deseret Sunday School Union, 50 North Main Street, Salt Lake City 1, Utah.

Kindergarten—

Lesson 31, for August 4, 1946
Joseph Understood and Forgave His Brothers

Lesson 32, for August 11, 1946
Jesus Forgave His Unkind Neighbors

Lesson 33, for August 18, 1946
Jesus Understood and Forgave The Nine Ungrateful Lepers

Lesson 34, for August 25, 1946
Children of the Bible

UNDERSTANDING and forgiveness are two things which are needed greatly by the world leaders of today. If we can teach our little children to try to understand why people and animals perform the acts they do toward us and toward each other, and then to forgive unkindnesses we will progress far in helping to have a peaceful and happy existence. Children must be taught that there are always two sides to every situation, two points of view and to be able to understand both sides.

If we learn to understand and forgive, especially when we feel that someone has been unkind to us, we

must first learn to love Heavenly Father and keep His commandments. In Matt. 6:14, we are told "For if ye forgive men their trespasses, your Heavenly Father will also forgive you." It has also been said, "To err is human, to forgive divine."

In Matt. 18, we read that when Jesus was teaching His disciples how they ought to act toward people who sin against them, Peter came up to Him and said: "How many times shall I forgive a brother who sins against me? Till seven times?" Jesus answered: "Not seven times, but seventy times seven."

Then He told them this parable: Once there was a king, who called in his servants to make their report to him. And one came in who owed him ten thousand talents (about ten million dollars). And when he was not able to pay, the king commanded that he and his wife and children and everything that he had should be sold to pay the debt. Then the servant fell down at his feet and begged him and said: "Have patience with me, and I will pay it all." And the king took pity on him and let him go, and forgave the debt altogether.

But when the servant went out, he found another servant who owed him a hundred pence (about seventeen dollars). And he caught hold of him and took him by the throat and said: "Pay me what you owe me." Then this other servant fell down at his feet and begged him and said: "Have patience with me, and I will pay it all." But he re-

fused and put him in prison, to be kept there till he had paid the debt.

When the other servants saw this, they were sorry and came and told the king. Then the King called in the first servant and said to him: "You wicked servant! I forgave you all of your debt because you asked me. Ought you not to have had mercy on your fellow-servant, as I had mercy on you?" And the king became angry and put him in prison, to be kept there till he had paid his debt.

And Jesus said: "So my Heavenly Father will do to you, if you do not with all your heart forgive your brother, who sins against you."

Co-operate, work with one another, be obedient to parents, be forgiving; these are the characteristics of those who truly understand.

Nothing great is lightly won;

Nothing won is lost;

Every good deed nobly done,

Well repays the cost.

—Lowell

Joseph Understood and Forgave His Brothers

Lesson 31

The objective of Lesson 31 is to develop an understanding of the rights and privileges of individual members of the family and a desire to respect those rights, and to determine how Heavenly Father wants family units to act. Understanding and forgiveness are attributes of a noble mind. Let the children name some of the rights of Father,

Mother, brother and sister. How can we respect these rights?

Billy was a bothersome little fellow. His brothers and sisters thought him a bother because he was always teasing them. The neighbors closed their doors when they saw him coming, for he was sure to get into mischief. The chickens all ran into a corner in the yard when he came, for he was likely to chase them, and the kittens ran and hid, too, for he was not good to them.

Billy sat one evening on the big stone at the bottom of the steps. He was lonely, and he was thinking, "I guess nobody likes me." When suddenly a little voice said to him: "Would you like me to help you Billy?"

"Yes," said Billy, "if you will make people like me."

"I will," said the little voice, "But you must promise to do everything I say; you must listen and obey."

Billy thought it would be nice to have the little helper always with him, so he promised. Just then his father called, "Billy, run into the house for my newspaper."

Billy was just on the point of saying. "Can't somebody else get it?" when the little voice said rather sharply, "Run, Billy, run on tip toe." Then Billy ran on tip toe, found his father's paper, and brought it with a smile.

"Thank you, Billy," said his father kindly.

Just then Billy heard the voices of his brothers and sisters, who had been to the woods to gather wild flowers. They had gone without in-

viting Billy, for they thought he would be in the way. Billy ran to meet them.

"I think you're real mean," he was about to say, when the little voice whispered, "Billy, share your apples."

Now, Billy had a bag full that his uncle had given him. He had meant to eat them all himself, but when he heard that tiny voice, he skipped away to the shed, got his bag of apples and gave a big, rosy one to each of his brothers and sisters. They were surprised, and they gladly shared their flowers with the little brother who had been so generous to them.

Early the next morning Billy remembered that the old hen had a coop full of fluffy yellow chickens. As soon as he was dressed, he ran out to see them. He found them all running to hide under their mother's wing. One chicken lost its way, and Billy began chasing it; but the little voice whispered, "Give them some breakfast, Billy."

Billy heard the voice. Then he ran quickly and shelled an ear of corn for the mother hen. He mixed up some meal with water in a big yellow bowl for the chickens. They all gathered around while he fed them, and as he did not try to catch them, Billy knew that they were afraid of him no longer.

On his way to school that morning Billy met Sambo, a little colored boy in a big straw hat. Billy's hand went up to snatch the big hat and throw it over the fence, when the

little voice called out, "Ask him to play ball with you."

"Say, Sambo, will you play with my new ball at recess?"

"Yes," said Sambo, "Do you mean it?"

"To be sure," said Billy, with a smile.

The boys had a fine game of ball at recess, and in a few days Sambo had learned that Billy was always good to him now.

As Billy walked toward home that afternoon he remembered a pond where the fishes played. He whispered to his little brother, "Let's run away to the pond," though his mother had often said, "Never go to the pond unless I am with you." The little voice said, "Ask your mother."

Billy's mother was sitting on the porch, and the boys, politely raising their caps, asked her, "Will you please go with us to the pond?"

Mother was pleased to see the children so courteous, and she gladly left her sewing to go with them.

One night Billy sat again on the big stone at the bottom of the steps. He was saying to himself, "Most everybody likes me, I guess."

Billy grew up straight, tall and handsome, and best of all, he grew to like everyone—and everyone liked him.

The lesson story can be found in Genesis 37; 43; 44; 45; 46 and also in *Life Lessons For Little Ones*, pages 176-178; 182-185. (The latter book is out of print but can be found in many home and Sunday School libraries.)

This lesson lends itself well to dramatization. Emphasize Joseph's faithful devotion to his father and his forgiveness of the brothers who forgot to be kind to him.

Jesus Forgave His Unkind Neighbors

Lesson 32

The objective of lesson 32 is to develop a desire to be understanding and forgiving of the faults of others and to teach children to live happily with their families and neighbors, through this understanding and forgiveness.

In developing the lesson sing the song "Forgiveness," found in *Little Stories in Song*. Then talk about "Forgiveness." Sometimes neighbors do things that seem unkind. If we understood the neighbor and the reasons for his actions we would forgive him. If we understood and liked our adult neighbors we would not leave toys or papers in their yard. We would not cut across their lawn. We would always do as they asked us to do and always be polite. If our neighbor worked at night running a big Railroad engine and had to sleep in the day time we should play quietly when we are by his house, and we would stay out of his yard.

Jesus said, "Love everyone, Treat them kindly too

When your heart is filled with love Everyone loves you."

—*Moiselle Renstrom*

Jesus understood and forgave the people who did not believe the things He taught them. We are told of one

time when His neighbors took stones and threw them at Him for they didn't believe that He was the Son of God. (John 8:59)

The lesson story could be about the Good Samaritan found in Luke 10:30-36, or it could be the story of the Prodigal Son found in Luke 15:4-32. These stories can also be found in most books of children's Bible stories and in *A Story To Tell* and *Life Lessons For Little Ones*.

Jesus Understood and Forgave The Nine Ungrateful Lepers

Lesson 33

The objective for lesson 33 is to learn to be as forgiving of other people's acts as we are of our own and to try to be as understanding as Jesus.

Talk to the children about some of the ways in which they think that the Nursery group disturbs their Sunday School. Such as crying, speaking aloud, showing someone their new clothes or moving about and talking during the passing of the Sacrament. Have a discussion about these things and others that the children might mention, then decide how they can help these younger ones to improve their behavior. With this discussion they will learn to understand and forgive as Jesus did.

The lesson story is found in Luke 17:11-19.

Once there were ten men who lived in the hills far away from other people. They could not go to visit their friends and their friends could not visit them. They even had to

live away from their fathers and mothers, their brothers and sisters and children. This was because they had a dreadful disease which others might take if they went close to them. That is why they had to live by themselves. And no doctors in the land could help them.

It was hard for the sick men to live "way off in the hills. They had no one to cook food for them; no one near to make their beds comfortable; no one to send them nice surprises to make them happy. Everyone was afraid of them.

But in some way they heard about Jesus. They heard of the wonderful things He had done to help people. They said, "If we could see Jesus He would heal us. He passes through this part of the country sometimes, let us watch for Him."

And so they did. And one day they saw Him. Do you think He was alone? No, there were always crowds of people following Him. They could not go near Jesus but they called loudly, "Jesus, Master, have mercy on us." Jesus knew that they had the dreadful disease. He was sorry for them and was glad to make them well. He said, "Go show yourselves to the priests."

Now, whenever anyone was healed of that disease he had to go to the priests. The priests looked at his hands and face, and in that way could tell whether or not he was well and could go among other people. That is why Jesus sent these men to the priests.

Before they had gone very far they knew that they were well, and

the priests told them that they might go to their homes. Can you wonder that they hurried as fast as they could to meet their mothers and fathers and tell them the good news? In their joy they all forgot about Jesus, except one man. He was as happy as the others, and just as anxious to go home; but he thought of Jesus who had made him well, and went back to thank Him.

He knelt down before Jesus to thank Him. Then Jesus asked "Were there not ten of you? Where are the other nine?" The man told Him and Jesus looked sad. Only one had remembered to give glory to God.

Jesus thanked the thoughtful one and gave him a blessing. He then tried to understand the others because of their severe illness and of course He forgave them.

Children of the Bible

Lesson 34

The objective of lesson 34 is to learn that, as we try to understand and forgive the misdeeds of others, our own will be forgiven.

In developing the lesson show pictures of children of foreign lands. Choose one and tell the children how their homes, dress, and actions differ from ours. We must try to understand them and when we meet them, treat them kindly. When they come to our country to live we can make them feel at home and happy with us.

For the lesson story choose a picture of some child from the Bible and be prepared to tell the story that goes with it; e.g., David and Jonathan or Hannah and Samuel.

—Claribel W. Aldous

LIBRARIANS

(Continued from page 298)

100 persons and so arranged that the same effect is given as the solid bar. This is still a bar chart.

In constructing a bar chart, the geometric form to be used should be easy to understand and should give the correct impression. It is also easier to compare the sizes of forms that vary in only one dimension. For example, a more correct impression can be gained from a chart the bars of which vary only in length than if they varied in both length and width.

The bars can either be in a horizontal or vertical position depending upon the one that will best enable the reader to understand the chart. If, however, a bar chart is to be used in showing a time series, vertical bars only should be used. Convenience in reading the lettering is also a determining factor. It is necessary to use a common unit in making all comparisons of size.—J. Holman Waters.

(To be continued)

HUMOR, WIT, AND WISDOM

FEED

"I see in your church convention," said an old farmer to a minister, "that you discuss the subject how to get people to attend church. I have never heard a single address at a farmers' convention on how to get the cattle to come to the rack. We spend our time in discussing the best kind of feed."

—*Sunshine Magazine*

TERROR

First soldier, regaling a group of girls with an exaggerated account of his part in capturing a small town: "Then an explosion tore up the main street."

Girls in unison: "Goodness! And what did you do?"

Second soldier, standing by: "He tore up a side street."

EXHAUSTED

Doctor (to waiting husband): "I regret to inform you that your wife's mind is completely gone."

Husband: "It doesn't surprise me. She's been giving me a piece of it every day for twenty years."

BARGAIN

"Did you mail mein letter, Ikey?"

"Sure, Papa."

"You got two cents change from dat nickel I give you?"

"I got de whole nickel, Papa. I saw a lot of people droppingk letters in de mail box. Ven nobody vasn't lookingk, I dropped your letter in, too!"

308

FROM POOR RICHARD

"Keep your eyes wide open before marriage, half shut afterwards."

"Never spare the parson's wine nor the baker's puddings."

"Fish and visitors smell in three days."

"The worst wheel of the cart makes the most noise."

"He does not possess wealth, it possesses him."

"Avarice and happiness never saw each other."

"Poverty wants some things, luxury many things, avarice all things."

"Hast thou virtue? Acquire also the graces and beauties of virtue."

—*Benjamin Franklin*

UP

A very small country boy was for the first time in a big city. Taking an elevator to the top of a skyscraper, they had shot up thirty stories at breath-taking speed when the little lad, grasping his father's hand, asked timidly, "Daddy, does Heavenly Father know we are coming?"

PLOT

Customer: "Have you a book entitled 'Man, the Master of the Home'?"

Salesgirl: "The fiction department is on the other side, sir."

FINE

Betty Coed: "The coach was all wrong about our team not having a good line—I've been out with them all!"

—*Railway Employees' Journal*

special Sunday School class taught in the Hawaiian language. All other departments use English.

Hawaiian Latter-day Saints "delighteth in the song of the heart." Many of them travel across the island (about 25 by 40 miles) weekly to attend stake choir practice. In Kahana branch Sunday School, meeting in a little red frame meetinghouse amid banana and hala trees and ferns overlooking a fishing bay, hymns now have organ accompaniment. A Hawaiian girl travels ten miles each Sunday from Laie ward to serve as organist. Pearl City branch has a 12-year-old Sunday School accompanist.

L. Eugene Clissold, Waikiki ward superintendent during most of the war, is now stake superintendent.

All of this Sunday School activity in Hawaii today must be particularly gladdening to the first general superintendent, George Q. Cannon, now on the Other Side. He was among the first missionaries to proclaim the restored gospel on the islands 96 years ago.—WENDELL J. ASHTON

GENERAL BOARD COMMITTEES

Lesson Departments

TEACHER TRAINING

H. Aldous Dixon,
A. Parley Bates
William P. Miller
Addie L. Swapp

GOSPEL DOCTRINE

Gerrit de Jong,
William M. McKay
J. Holman Waters
W. Lowell Castleton

GENEALOGICAL

A. William Lund,
Thomas L. Martin
Archibald F. Bennett
Joseph Christenson
Joseph K. Nicholes

THE GOSPEL MESSAGE

Carl F. Eyring,
Don B. Colton
Richard E. Folland

ADVANCED SENIORS

Lynn S. Richards,
Earl J. Glade
Leland H. Monson

SENIORS

Ralph B. Keeler,
David Lawrence McKay

ADVANCED JUNIORS

Wallace F. Bennett,
Wendell J. Ashton
Kenneth S. Bennion
Edith Ryberg

JUNIORS

(same as Advanced
Juniors)

2ND INTERMEDIATE

Gordon B. Hinckley,
Nellie H. Kuhn
Inez Witbeck

1ST INTERMEDIATE

Marion G. Merkley,
Lucy G. Sperry
Melba Glade

JUNIOR SUNDAY SCHOOL

Co-ordinator

PRIMARY

Margaret Ipson,
Phyllis D. Shaw

KINDERGARTEN

Lorna Call Alder
Claribel W. Aldous

NURSERY

Marie Fox Felt,
Addie L. Swapp

Special Committees

MISSION SUNDAY SCHOOLS

Don B. Colton
A. William Lund
Richard E. Folland

STANDARDS

(Check-up and Follow-up)

David Lawrence McKay
Thomas L. Martin
A. Parley Bates
Inez Witbeck
W. Lowell Castleton

ENLISTMENT

J. Holman Waters
Lucy G. Sperry

PUBLIC RELATIONS

Earl J. Glade
Wendell J. Ashton
Gordon B. Hinckley

LIBRARIES

Wendell J. Ashton
Antone K. Romney
J. Holman Waters
Lorna Call Alder

FACULTY MEETING

Howard R. Driggs
Adam S. Bennion
Antone K. Romney
Eva May Green
Gordon B. Hinckley

MUSIC

Alexander Schreiner
Marian Cornwall
Vernon J. LeeMaster

CONSULTANTS

Leland H. Monson,
Book of Mormon
Thomas L. Martin
Old Testament
Carl F. Eyring,
New Testament
A. William Lund,
Church History
Archibald F. Bennett,
Genealogy
Don B. Colton,
Church Doctrine



OAHU STAKE TABERNACLE (Hawaii)

OAHU means "gathering place," and Latter-day Saint Sunday School members gather by the hundreds every Sabbath morning on that palm-fringed Pacific island where the climate is always mild.

Oahu, one of the principal islands of the Hawaiian group, is the home of the only stake of the Church not on continental North America. There are six ward, six branch, and one home Sunday School in the stake.

Largest Sunday School in Oahu is Waikiki ward, where nearly four hundred persons attend. They now meet in the Waikiki ward chapel, although during the war, when service men and women swelled the attendance to nearly one thousand, Sunday School was held in the stake tabernacle. The tabernacle and ward chapel are on the same grounds. Their sky-piercing concrete walls have been built around a big red-berried banyan, a large, spreading mango tree, and a huge nut-bearing Chinese lichee tree.

The tabernacle was constructed by President Ralph E. Wooley of Oahu stake, also contractor for the Latter-day Saint temple at Laie and Honolulu's famed Royal Hawaiian Hotel. The tabernacle was dedicated by President David O. McKay four months before the infamous attack on nearby Pearl Harbor. Waikiki ward, like others in the stake, has a

—More on other side